

be not pure, the symbol of purity is of no use. What, asked a teacher, does the blind man gain by holding a mirror? Or one who has no knowledge by holding the symbol of God? What boots it if the shape in the picture is beauteous ? Or the water in the ditch is clear? What is the good of being learned in religious lore if a man is worldly ? God's servants* speech is pure, conduct is pure; God's servants' sight is pure, deed is pure; God's servants' body is pure, life is pure; therefore should we believe that God's servants are God Himself. The inside of the man whose mind is not pure, says one of the teachers, is like the fruit of the wild fig, full of small life.

Righteousness and equanimity are essential marks of a good life. These are not some abstruse and mysterious qualities but capable of being practised in daily life. To be unmoved, whatever others may say, is equanimity. To say, when some one reviles you, that they removed evil from your mind is equanimity. To say, when anyone praises, that they are enemies of your life is equanimity. To be free from unwholesomeness in thought, word, and deed, and to say that God's servants are God's self, that is equanimity. As for righteousness, Chennabasava, nephew of Basavanna, said that to give what one has, not concealing it, is righteousness. Not to borrow when one has not, that is righteousness. Not to touch another's woman, another's money, is righteousness. Not to

hanker after
other Gods and creeds is righteousness. To
prostrate
the body at the coming of Kudala Chenna
Sanga's
devotees, that is the height of
righteousness. Not to
desire another's gold, says another teacher,
is discipline;